

2

"UNITY"

SUNDAY SCHOOL LESSONS.

SECOND SERIES,

—BY—

MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

HOME LIFE.

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|---------------------------|----------------------|
| 1. The Pleasant Face. | 7. Table Manners. |
| 2. Dress. | 8. In Company. |
| 3. Teasing and Bantering. | 9. Old Age. |
| 4. Exaggeration. | 10. The Guest. |
| 5. The Sick Room. | 11. The Poorer. |
| 6. Home Helping. | 12. The Cat and Dog. |

PUBLISHED BY

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY,
75 Madison Street, Chicago, Ill.
1879.

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"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

Home Life.

LESSON I.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

THE PLEASANT FACE.

"A merry heart, maketh a cheerful countenance."

Blessed is the pleasant face. It soothes the sick, rests the weary, cheers the sad, and makes home happy. **It soothes the sick** by its silent suggestions of joy and hope. In making them forget themselves, it often charms away the pain which has defied the doctor and the nurse. When our friends are sick, we put them in our cheeriest rooms, tread softly, smooth their beds tenderly, bring fruits and flowers, but often we omit to bring the **pleasant face.** "Please, mama, smile, smile," cried a little four-year-old boy to his mother, as he lay upon his bed moaning with pain. It was the only thing that she could do to help him. **It rests the weary and cheers the sad,** who find their strength renewed, and their hearts lightened, by a sight which reveals to them that the world is not all as sorrowful as their own sad lives. **The very cat and dog love it,** and steal out of their corners to gaze upon the gracious presence. **It makes home happy.** The tired father hurries as he nears the gate, thinking of its welcome. The busy mother smooths her wrinkled forehead when she sees it coming. The children find their work tedious and their play lifeless in its absence. **What is it in a face that works such wonders?** Not rosy cheeks, nor pretty features, though these are good to look upon. **It is the spirit which lives behind them. A kindly will, an intelligent mind, a generous soul** can transform the homeliest features, and shine from the darkest skin.

Look well at the people of your acquaintance, and you will soon find which faces please you the most. Notice those whom you meet on the streets or in the cars. Contrast the fretful wrinkles, the turned down corners of the mouth, the sour expressions, the sly deceitful glances of some with the honest, peaceful, beaming looks of others, and remember that when they were babies they were all smooth and lovely alike. **What has made the difference? Their lives are written on their faces.** Little by little, day by day, in lines so fine that no microscope could detect them, **idle moments, selfish wishes, unkind thoughts, mean or cruel motives** have printed the records that we hate to look upon, while **high endeavor, loving effort, patient self-control** have as silently marked the faces that we love.

Florence Nightingale, whose lovely face soothed so many sick and dying soldiers, and **Hans Christian Anderson,** around whom the children loved to throng, were not handsome but they had **pleasant faces.**

To have a pleasant face **is a duty to God,** who gave us the powers which make it possible to all. It is a duty to **others,** whose lives it helps and brightens. It is a duty to **ourselves,** because the silent effort which it costs forms a habit of self-control essential to those who would be **good and true.**—E. L. H.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

Home Life.

LESSON 2.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

DRESS.

"Whose adorning, let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel." 1st Peter iii. 3

Study **the age** in which Peter wrote these words, and why they were especially mentioned **then**. Realize why the asceticism of the early Christians was a natural and wise reaction from the luxury and too great love of adornment of the Pagan world. But is there anything essentially wrong in plaiting the hair and in wearing gold?

We are too apt to think of Dress merely in its quality of **adornment**, but it has many objects. First—**warmth** or **coolness**; Second—**convenience**; Third—**fitness**, and Fourth—**beauty**.


Under first head, choose **strong, warm**, but not **too heavy** materials for winter: Distribute the warmth properly over the body, not loading the stomach, lungs and heart with too much clothing, but keep the extremities, the **hands** and **feet warm**. In hot weather dispense with all needless clothing, so that your work may be more easily done.

Second, study Convenience. Do not wear **long** clothes if you are to walk much. **Never wear tight clothes**, for they impede circulation, and destroy freedom of motion, thereby lessening your power of work, as well as injuring your health and enjoyment of life. (Here the teacher might enlarge on the anatomical structure, and perhaps exhibit plates of the human figure in its natural development, and also as distorted or compressed by artificial dress.)

Third, Study **Fitness**. This does not mean, study the fashion. But look into the various fashions of your day, and select that one which is best adapted to your **special occupation and mode of life**, and especially to your means. Distinguish between your **working dress** and the one you will wear when at leisure, and in the society of your family and friends. Dress with fitness, and you never think of your appearance afterwards, nor do your friends. Proper attention to it has **a moral effect on yourself and others**. 'Tis a part of the obedience to Law and Order, which is of Heaven's ordaining. **Never wear half worn or tawdry finery** about your work; better burn it! But keep strong, neat, plain-colored materials for working clothes, and as far as possible those that will wash, and are unornamented.

Now we come to Beauty. There is positive beauty in **Cleanliness**. Let that come first. If you have both **taste** and **means**, make your dress **one of the fine arts**, because you can do so without bestowing too much **time and thought upon it**. If you have not much means, consider chiefly neatness and durability of material, but get all the beauty you can, **in color and form**. The great temptation of the poor is to imitate the rich as closely as possible, which involves a culpable expenditure of time and thought upon dress. This is a sacrifice of the greater to the less, and is **vulgarizing**. Better for the soul to gratify its love of beauty by spending some moments every morning in caring for the rose-bush in the window, than hours in adding trimmings to your dress.

—S. I. L.



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SERIES II.

HOME LIFE.

LESSON 3.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

TEASING AND BANTERING.

"It is as sport to a fool to do mischief."—Proverbs x:23.

I. **What do we mean by Teasing?** Sticking spiritual pins and needles into the souls of those about us; hunting for the sore spots, and probing them; not like skilful doctors, with a view to heal, but in order to hurt. This is sometimes disguised as banter or harmless joking, but it oftener happens that joking, which begins in a merry and kindly spirit, ends in malicious teasing or angry quarreling.

II. **Results:**—*Good nature* is apt to be lost in the excitement of saying smart things, as more than average self-control is requisite to restrain a "telling remark," even though its utterance gives pain.

It breaks up the pleasant social relations of life by destroying confidence in mutual good will. It substitutes *bickering for intellectual conversation*, thereby lowering the standard of thought and action, wasting time and ability. It spoils good tempers and ruins bad ones. Children who are habitually teased are pitiful to see, and generally grow up sad or cross. The gentle natures become suspicious and whining, the sterner, morose and combative. Pleasant material surroundings, in a home, are powerless against this mischievous influence.

A great writer says that "*Frivolity* is the root of all that is bad in character." Teasing, or Teasing Banter, proceeds from *want of consideration* for others, and absence of *generous purpose* in living, the direct results of selfishness and idleness.

III. **Why done?** Children sometimes tease each other to gratify a hateful spirit which similar treatment has engendered in themselves, but oftener because *they think it is smart*. Boys and girls, who would gladly, at any cost, protect younger brothers and sisters from physical pain, think it a joke to *frustrate their plans, expose their little secrets, or ridicule their small weaknesses*, thereby inflicting wounds which leave scars in after life.

"Only in Fun," is a mean excuse for doing something that is fun to no one but yourself, and gives pain to another. How much of such fun would there be if we always practised the Golden Rule?

IV. **Remedy.** True wit should be *kindly*, as well as *keen*, and tenderly careful never to force itself upon the moods of others. The lives of many are full of hidden sorrows. Remember the fable of "The Boys and the Frogs." A really bright person can always find subjects upon which to exercise his wit, which will be agreeable to all. Only the dull and uncultured, but "would-be-witty," are forced to make merry over personal foibles and peculiarities. Learn to look on the *serious side*. Those who are merry and thoughtless, readily fall into a habit of seeing the ridiculous in everything. This is good so far as it helps them to laugh at their own troubles and blunders, but must be promptly checked when it interferes with the sympathy due to the misfortunes of others, or when it hinders appreciation of noble actions or persons, because they happen to be "a little odd."

2. Avoid it as a duty to God, to one's self, and to others, by having an object or work in life, which will make everything look mean and unworthy that is not developing to one's self and helpful to others.—E. L. H.

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LESSON 4.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

EXAGGERATION.

"Whatever is overstated, must at some time, be taken back."

I. **What is Exaggeration?**—It is the beginning of untruthfulness. Through the desire to please or amuse others, we are tempted to give more animation and add interest to a story by exaggerating the facts. We are thus led, almost insensibly, to little and apparently harmless falsehoods. But a habit of this kind renders one incapable of reporting correctly any trivial circumstance, and weakens the instinct of truthfulness.

II. **The Remedy.**—1. Study *accuracy* both in *observation* and *expression*. Join the small number of people who can *see* things as they *are* and report them as they *see* them. Exactness of speech adds weight to one's words, and implies a certain *dignity of character*, which will command general respect.

2. If you use words without regard to their exact meaning, you soon become incapable of distinguishing that exact meaning. If you use strong expressions when they are not really needed, they lose their strength, and when the proper time comes for their use, they are meaningless. If you call candy and ice cream "splendid," and "lovely," and "gorgeous," and "magnificent," what words have you left for the sunset?

3. Be careful in the use of *superlatives*, and do not try to intensify all your adjectives by the word *very*. Then you will not feel it necessary to express some unusually strong feeling by *swearing*. Try to be moderate in both speech and action. Vehemence is out of place in good society.

III. **Slang—what is it?**—As exaggeration may lead to *profanity*, so the use of slang may make it easier to be *vulgar*. Keep your words *sweet* and *pure*, and be careful not to slip into unclean phrases,—as careful as you would be to keep your feet from the mire.

IV. **How avoid it.**—1. Do not express all kinds of pleasure or displeasure by means of some one pet adjective of satisfaction or disgust. Beware of using such expressions as "lovely," "sweet," or "horrid," or "beastly," when you do not really mean to imply the qualities which those words literally stand for.

2. Try to use the words which exactly fit your thought. *Neatness* in speech will help you to *neatness* of thought, while *slovenliness* of expression will always help to confirm you in lax mental habits.

3. Acquire as large a vocabulary as possible. There are words in English to express everything you have to say, without compelling you to use words which are *not* English. The habitual use of slang is the mark of a *feeble* or an *uncultivated* mind. The slang expression which seems to you *bright* and *funny*, may offend others and seem to them coarse and ill-bred.

V. **The language of Religion.**—Finally, in your prayers to God, make your words as simple as those of the Lord's Prayer, which is a marvel of perfect expression for all our daily and common aspiration. Thoughts of God and towards Him, should of all thoughts be *truthful*, since they lead us into all *truth*.—C. W. AMES.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

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LESSON 5.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

THE SICK ROOM.

"Sickness is a school severe
Where the soul, (in childhood here,)
Wayward, 'neath a milder sway
Learns to think, and learns to pray."—*Charlotte Elliott.*

Sooner or later, sickness must come into all families, therefore the thought about it, and the provision for it, should make a *prominent part* in home arrangements.

The Invalid's Room. *What room should be given to the invalid?* The one where the sun lies the most of the day. Sunshine affects the life of human beings, as of plants. The warmest room in winter; the coolest in summer. The room where one can have an open fire, pure air and ventilation. The room that has the pleasantest wall-paper and most interesting pictures on the walls. The room that is quietest. Give all these to the invalid, if you can.

What must the invalid do? He must try with all his strength of mind, not to disturb the family life, by his *exactions* or *complaining* or *impatience*. He must remember that not only is one worker removed from the family labors, but a great strain is laid on all the workers by his sufferings, in which they sympathize.

Try when sick, to look at life and the outside world, *as those do, who are in health*. Do not trust your sick fancies, put them away from you, as *unreal* and *unworthy*. If you cannot, you will become morbid, and that will make you more ill. Explain *morbid*. Your first and greatest effort should be to get well. Delicate health *is not interesting*, it is very unworthy *if* there is a possibility of mending it. Therefore tell *all* your symptoms with care to your physicians and nurses, striving for *accuracy* and even noting the most trifling. This is *a duty* and if there is neither exaggeration, nor withholding, is an aid to those who take care of you in finding proper remedies. But do not make your illness or symptoms a subject of conversation with outsiders. It does not help *you*, and is very wearisome to *them*.

Children who are willing to be paid for having a tooth drawn, or who cannot bear a headache quietly, unless promised some special pleasure for their patience, will hardly grow up to bear the severer ills of life in a way to make their sickness a blessing to themselves or others. And sickness in a house *may be* a blessing. First it calls out all the tenderness and sympathy of the healthy, and draws them nearer together. Next, the patient endurance of the invalid draws his soul nearer to God, and opens the door to those quiet and wise communings, which when entertained, become of real value to the strong and active, who have less time to think.

Visitors. Let those who *visit the sick* carry always a gentle face and voice, and *cheerfulness* above all things. Let them take light and pleasing news of fresh interest. Rarely speak to the invalid of pains and sorrows, they have enough of them, and in your presence should be lifted out of them. Tell them of fine scenery, of good people and their noble actions, of pleasant travels in wonderful regions: anything to take their thoughts out of the wearisome ruts, that silence and solitude leave them in.—S. I. L.

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SERIES II.

HOME LIFE.

LESSON 6.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

HOME HELPING.

"Bear ye one another's burdens."

What makes a home restful and harmonious? The *spirit* of helpfulness, which keeps all the members on the alert to make life easier for each other. Children are necessarily helped in so many ways that they often fall into a habit of expecting it, and neglect to do their part towards making home life smooth and cheery.

How can Children be helpful? In a thousand ways; first and foremost, they can save wear and tear to others by taking care of themselves, so far as the minor details of neatness and health are concerned, by keeping their own hands clean and hair brushed, remembering to put on their overcoats and india rubbers, guarding against extremes of heat and cold, avoiding unnecessary dangers, and improper food, &c. (Here some hygienic directions from the teacher would be useful). Also, by promptly obeying the family rules, going to bed, getting up, and coming to meals punctually, by cheerfully performing all those regular duties which have fallen to their lot, by doing at once whatever is asked of them by the older persons, by putting away their own things, by remembering to learn their lessons, by not hindering or teasing the servants, by not being fretful or complaining, by not making hideous or unpleasant noises, by avoiding as far as possible all those things which make extra work for somebody else, such as coming into the house with muddy shoes, etc.

Helpfulness sometimes consists in refraining from doing, in not meddling when you can't help.

Try to be reliable, remember messages, don't loiter on errands, and learn to make the slight mental effort necessary to recollect where you have seen articles that are wanted in the house, or that have been mislaid. The habit of saying "I don't know" on such occasions is very discouraging.

Anticipate the wishes of other people. Help, which is voluntary, is twice as good as that which is demanded.

Be on the look out for opportunities to perform little offices of kindness. The sum total of life is composed of small things, and every-day details make up happiness or unhappiness.

Any home; however poor, can be harmonious, and any thing that serves to bring its different elements into accord is helpful.

Bring your best and freshest life into the family. Music, reading aloud, story telling, and games will crowd out quarreling and dissipation, and make the home a centre which all its members gladly seek.

Cheerful words and looks, gentle ways, attentive eyes, to see, and ready sympathy to share each others joys and sorrows, unite all temperaments and ages, and form the best foundation for mutual home helping.—E. L. H.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

HOME LIFE.

LESSON 7.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZADETH L. HEAD.

TABLE MANNERS.

"Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith."

Importance. The family, however separated at their duties and amusements, are sure to be united for a time every day at the table.

It is therefore very important that the table manners and customs, should be such as will strengthen the affectionate relations which bind them together, and render this time a source of improvement and culture.

Apparently the first object in coming together is to eat, but the act of eating is susceptible of all grades of manner, from the coarsest vulgarity to the nicest refinement. As it may be made charming and attractive, by neatness, grace, order, and consideration for others, so it may be degraded and made repulsive by slovenly haste and greediness.

Conduct. Avoid spilling food, snatching, *uncouth noises*, and *faces* in swallowing and chewing. As a cardinal rule, be *unostentatious* in eating. You want palatable and wholesome food in regular and sufficient quantities. Any display of your peculiar likes or dislikes is ill-mannered. For this reason, avoid discussing the food. If it is good, eat it quietly, and be thankful that bones, muscles, nerves, and brain, are to be sustained and strengthened. If it is bad, let it alone.

Do not imagine that you can eat carelessly at home, where you "don't care," and suddenly reform when invited out. Your want of ease will betray you, as no habit is more difficult to break than that of slovenly or hasty eating—(At the discretion of the teacher, suggestions may here be made, in regard to the minutiae of table etiquette.)

Wait especially on the aged, the guest, or those whose social position might make them unusually sensitive to neglect.

Conversation. *Happiness* and *good humor* promote digestion, while *pain* and *anger* retard it. Disagreeable topics, such as physical ailments, depressing circumstances or expectations, and fault finding however necessary at other times, should be banished from the table. Let the conversation be genial, and encouraging. Discuss plans, compare experiences and impressions. Hunt up and bring to the table, new anecdotes, new facts in history, science, and art. In a few families, some such contribution is expected from each member at every meal. Thus wise thoughts, and cheering words from without as well as within, flow into the family life, making the table a home centre of light and inspiration.

Although the old adage "Children should be seen and not heard," is fast going out of date, they should be taught never to interrupt nor speak to the exclusion of their elders. Assist, but never lead the conversation. "I" should not be prominent, unless by especial request. Whisperings, or mysterious allusions, rude at any time, are particularly so at the table.

Foundation. Good table manners are founded on habits of punctuality, neatness, and order, united with the hearty politeness which springs from a cheerful and kindly spirit.

They are a sure indication of social, mental, and moral culture.—
E. L. H.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

HOME LIFE.

LESSON 8.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

IN COMPANY.

"A beautiful behavior is better than a beautiful form, * * * it is the finest of the fine arts."—Emerson.

Sincerity. This is the first rule to observe in Society. Be yourself, do not try to imitate the *manners* or *speech*, or take up the *subjects* of others. No traits are of more value in company than *sincerity* and *simplicity*. Put your *heart* and *mind* into your conversation, and not the *small talk*, which is meaningless. Be truthful, but do not consider it sincere to say *rude* things. *Love* must bear its part in your talk, as well as *truth*, and one can be sincere and yet withhold what will give needless pain.

Self-control is most important in Society. Keep under strict guard any tendency to become *boisterous* or *excited* and if you are *witty*, do not let your desire to entertain make you forget that *smart and bright speeches often wound*. Society is for pleasure and relaxation, let your effort be therefore for gentleness, which is *restful*.

Courtesy is a necessity. Be always tender and considerate, *never exacting*. Do not think how others are treating *you*, think mainly how you shall treat others. *Perfect courtesy* includes the disinterestedness that thinks of the pleasure to be *given*, not received. Look out that every *shy, awkward* or *disagreeable* person, has a share in the good time. One good mother so taught her children, that when they had neglected these little social duties, she exclaimed with emphatic pathos, "Oh my children, you've *lost your opportunity*." How many are the lost opportunities of our social life! If there is awkwardness or rudeness on the part of others, it is *your chance* to be a lady or gentleman. If you *giggle* or *wink* at others or do not hasten to shield mistakes from notice, you have *lost your opportunity*. (Give here history of "Honi soit qui mal y pense." Knight and garter.)

In young company, do not join a little clique, or separate yourselves from your elders altogether, though there may be times when it is desirable. But the young need the standard of refined and peaceful manners furnished by their elders, and also the benefit of wise and superior conversation. And the elders, wearied with care, need the hilarity of young company for stimulus and cheer.

Late Hours. Do not keep them if you are young and are either a student or a worker. No girl or boy under twenty should be in company later than nine o'clock, except on the rarest occasions. Do not over-dress, it makes those who cannot, feel out of place in your society. Do not carry *the best of fun to excess*. The most innocent dancing and games become wicked when too long indulged. Do not play *kissing games*. A kiss is *too sacred* to be a plaything. Take pains to learn pleasant things that will *interest* or *divert*. Good games such as *Characters, Twenty Questions, Charades, Clumps* and others are both *improving* and *joyful*.

If you carry your *sincerity*, your *courtesy*, your *cheerfulness* into society, and leave behind your *moroseness, jealousy, affectation* and *rudeness*, you will help to bring about the Kingdom of God on earth, by creating a genial and kindly atmosphere, in which *Goodness becomes contagious*.—F. B. A. and S. I. L.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

HOME LIFE.

LESSON 9.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

OLD AGE.

"Speak gently to the aged, grieve not the toil-worn heart; The sands of life are almost run, let such in peace depart."

Old Age is that period, when after a long life either well or ill-spent, people cease from activity, and are waiting to go home.

If the life has been nobly spent, if all the *habits* of youth and middle age have been pure, just, kind and industrious, if one has been free from too much anxiety and sorrow, then Old Age is the most beautiful time in life and its presence in a home, a priceless blessing. [Here should be recalled noble instances of persons in full possession of their benevolent and intellectual powers in age,—John Adams, Humboldt, Madame Recamier, Madame de la Rochefoucauld, and others. Think of those in your own town,]

But see how many *ifs*! Sometimes the life has been nobly spent, but some failure of physical health, some strain upon weakened nerves, may leave an old person shaken and sorrowful. Or failing powers of *sight* or *hearing* or *memory*, may make time hang heavily.

Put yourself in their place. Resolve to cast some sunlight on these darkened paths. Treat *all* the Aged with considerate tenderness. Treat the *noble* old people with *reverent* tenderness. Treat those who are *not* noble with *compassionate* tenderness, for consider what sadness must hang over Age, if one has wasted opportunities, and there is no strength to begin anew.

Never be impatient with the loss of memory in old people. Do not try to set them right, when they are wrong. *Throw a veil over all infirmity*, draw off the attention of others. Take no notice. *Study the causes of decrepitude.* [The teacher would do well to explain the gradual wearing away of the points made in the tinfoil plates of the Phonograph, until the plates almost cease to receive or retain impressions; and show the analogy.] It is only the *mechanism* through which the soul reveals itself, not the soul itself which is injured.

Moderate your voices, your tones, your steps, in the presence of the Aged. Like young children they are startled, distressed or confused, by sudden and boisterous movements. Do not talk too much about taking railway trains, at special hours or moments. There were no railroads when the old were young, and the thought of any one's missing a train fills them with anxiety. Avoid all subjects of conversation involving a sense of *responsibility*. You may think it absurd that they feel any, but it is just that part of their brains that have been overtaxed, and they cannot help it.

When all positive enjoyment is over for the aged, there is a *reflected* happiness in watching the life, the joys, the enthusiasm of youth. Go to your Grandmother or Grandfather or old friend with your little plans and confidences, incite them to play games with you, such as Logomachy, Eu-chre; etc., they delight in your including them in such things. They are filled with hope in your company, they look forward to lives that may be better than their own, and feel a property in the experiences of the young.

Ask your elders to tell you their *histories*. You will find incidents of *heroism* or *patience* or *disinterested love* that will make your hearts glow. And records of times differing from the present, calling for other standards and powers, and this knowledge will make you understand them better.—S. I. L.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

HOME LIFE.

LESSON 10.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

THE GUEST.

"Be mindful to entertain strangers, for thereby many have entertained angels unawares."

How to receive one. Just as you would a rare gift. If you have invited the guest, 'tis to be supposed that you long for his society, and value his presence and influence in your family. You cannot be too cordial in your welcome. If he is an *unexpected* guest, it implies an intimacy which should make him equally certain of a cordial welcome.

Make your Guests feel at home with you. This means that if they have occupations of their own, you should leave them in undisturbed possession of their hours. If they have *not*, include them in your own employments and amusements, but do not abandon yours with the idea of entertaining them. A guest is far happier if no work stops for him.

Invite sometimes as Guests those to whom a visit will be a rest or refreshment, affording change of air or scene to the over-worked or weary. A visit to a city home in winter, for persons living in retired country places the year round, is as great a blessing as it is, to the tired city resident shut up in brick walls, to have a visit to the country in summer. It is well to have some guests *for your own benefit*, or because it is a satisfaction to do honor to the morally or intellectually distinguished, but it is still better to have those to whom a visit from home is a rare and positive pleasure.

To be a Guest. Come into a house with cheer, with fresh information, with help, if possible, to all the home circle. (One good lady of slender means, but happy hopeful spirit, made herself the beloved guest in many families, who watched for her coming "as they who watch for the morning." She read aloud, in a wondrous voice, to the tired father of a family the latest and happiest news; she took the big mending basket of the over-worked mother to her own room, and at odd minutes finished the pile; she made balls and kites for the boys, and taught the girls various fancy work; she never gossiped, but always brought fine conversation with her, a joy to all. No one could ever get her to stay long enough.) Be punctual at meals, consider the hours of the family, *consider the servants*, whose daily routine may be much impeded and their tempers tried by your tardiness. And this harm done to servants often re-acts painfully on your hosts. How many households have been upset by the inconsiderate guest. Yet there are guests whose coming makes almost as joyful a day for the servants as for any other members of the family.

Have your own occupations. Do not come to any home with the sole idea of *being entertained*. This will make you anything rather than "the angel unawares," to your hosts. Be absorbed in your own employments at least some hours of every day. Then when you meet at meal times, or evenings, or in the disengaged hours of the family, you confer a fresh pleasure each time.

Consider the sacredness of the family. You are in the holy of holies, where all restraint is cast aside. 'Tis as bad as *stealing*, to expose the unguarded behavior or expressions of a family whose guest you have been, or to make their habits and peculiarities the common property of uninterested persons.

Recall the various guests of your family or friends. Recall the hour or day or week, when some rare guest has opened a new vista of thought or life for you or others. and thank God for the precious presence.—S. I. L.,

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

HOME LIFE.

LESSON II.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

THE POORER.

*Lord of himself, though not of lands,
He having nothing, yet hath all.*—Sir Henry Wotton.

The Problem. In all well-to-do families are the *poorer*, the *dependents*, the *servants*. How should you regard them?

Class Prejudices. In the first place, never think of them as belonging to a *class*, and attribute to them the sentiments and views of a *class*, but think of them as *individuals*, with their special traits and characteristics, needing careful insight and study. It is as unjust and absurd to say or to think, "*Servants* always feel so or so, or think in this or that way," as it would be to say, "*Ladies* always do this or that," or "*Merchants* always look at such and such things from one point of view."

As servants, carefully train them for their duties, not only for the family comfort, but also, because in so doing you are fitting them for one of the most honorable and useful professions in life, and one by which their livings are secure. *Exact faithfulness of them* in their duties. But treat them with the same *consideration* and *sympathy* and Christian *politeness* which you show *all* your friends. As members of your family circle, their well-being and interests should be more sacred to you than those of outsiders. It is trying to see how many persons will find fault with a waiter, *in the presence* of a whole family, or a party of guests, for some slight dereliction, thus calling attention to it; or who make allusions to acts of carelessness or stupidity as if the servants had none of that sensitiveness which is common to the whole human family. Find fault when it is right to do so, but always "*between thee and him alone.*"

Duties to the Poorer. Try to lift them to all the improvement and enjoyment you can. Do not think that they can live *wholly* in their work, and *without amusements*. This is unnatural, especially in the young. But do what you can to refine their pleasures. Take them sometimes, or send them on *day excursions* to pleasant places, or let them now and then hear *good music*. Encourage them to read good, or instructive, or entertaining books. *Show an interest in them*. Study their *habits* and *tastes*. Lead them gently and kindly to habits of *forethought*, if they have them not. Induce them to save some portion of their wages, to raise them above want hereafter.

Labor and Capital. When rich and poor come into a closer common understanding of each other, through mutual services of Love and Friendliness, the sad questions which trouble us to-day will cease. The rich will make such use of their riches as to produce *the highest justice* and *the widest benefit*. The poor growing wiser will find out that all their troubles do not grow out of low wages, but come from complicated laws of political economy, for which the rich capitalist is not *wholly* responsible.

The faithful Servant. Consider the influence of such an one in a household. They *give far more than they receive*. Read the lives of noble servants, of the noble poor. Read the life of Louise Schepler, the servant of Oberlin. "*He that is greatest among you, let him be as him that serveth.*"—S. I. L.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES II.

HOME LIFE.

LESSON 12.

BY MRS. SUSAN I. LESLEY AND MRS. ELIZABETH L. HEAD.

THE CAT AND DOG.

"The merciful man is merciful to his beast."

A last word. We cannot conclude our series of Home Lessons without a word for the Cat and Dog, which complete the family circle.

Our Duty to them. They should receive love, protection and care. In taking them into our homes, we should guarantee them not only food and shelter, but freedom from persecution. Remember that though not sharers in our highest joys, their capacity for suffering is as acute as our own, and they bear it more patiently. Learn to think what is likely to be the effect of your actions upon them.

Respect their rights and feelings. If the cat wishes to lie quiet, do not insist upon having a game with her, or pulling her about. Make pets of the lower animals but not *playthings*. They are sensitive beings like yourselves. Use your power as a *delegated trust*, remembering that to them we represent God, whose chain of benevolence reaches the humblest.

Wanton cruelty is less frequent than the *heedless cruelty* resulting from thoughtlessness, or neglect. Be systematic and considerate in providing them with food and drink. (Cats and dogs often suffer terribly from thirst in cold weather when the ground is frozen.) This will put an element of order into your own life.

Why? A full grown dog, or horse, is a more rational animal than a month-old baby; why should we worry, frighten, or tantalize the one more than the other?

Ages of unkindness to the lower animals have given them a habit of fear. Generous boys and girls of the nineteenth century will be ashamed of this, and strive to win their confidence. Who needs to ask the character of a child from whom the cat shrinks, and the dog runs?

Their good qualities are deepened by affectionate intercourse with human beings; a kindly treated dog no more resembles its beaten and starved brother, than a well trained child resembles the desperate little street beggar, who feels himself an outcast from love and goodness.* There are no limits to the possible improvement of either.

Other Animals. Do not confine your tenderness to the *domestic animals*. It is as bad to set a dog on a hare, as to worry a cat. Fishing and hunting for the mere pleasure of killing, are brutalizing amusements which will one day be classed with the cruel sports of the past,—bull and cock fighting, etc.

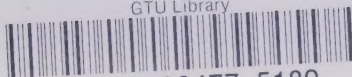
"Never pass by on the other side." Prevent wrong to the helpless.

Improvement of Morals. Tender and thoughtful care for animals is special training and education to our best instincts. Consideration for them, and for one's kind, go together, and the transition is easy from tormenting them, to tormenting fellow creatures.

Out of seven thousand children educated in an industrial school where Humanity to Animals was made a specialty, not one has been accused of a criminal offense up to the present time. Seeds of cruelty are worked out by gentleness and justice towards creatures so dependent, and habits of order and perseverance grow from regular performance of the duties necessary to their comfort.—E. L. H.

*For illustrations, see "Natural History Scrap Book" and Animal Life in Europe.

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